

[Written after reading H. C. Greeley's recent Letter to the Anti-Slavery Standard.]

Wants and God gives the Right,
Who held the Truth up to the Right,
Too honest to misname it,
We owe him reverence and this word:

"Well done, thou servant of the Lord."

Needs not laying-on of hands,
Nor vows of holy union,
Nor nitred crown, nor battle-bands,
Nor tresses of priestly favoritism,
Nor plow of sacrificial wine.

To stamp such mission all divine.

He is Good, he is Holy, he is pure;
We debase the Truth at greatest need,

Without or sin of measure;
Who dares to strike in Duty's name,
Heedless allies of pride and blame.

There needed one to speak the word
That prophet-ly nor doubt deterred—

The silence he has broken,
God I shall that word unheeded remain?

That spell be broken all in vain?

Then knowest! In thy mighty hand,

Thou rules the record of the land,
The hosts of all, are holden;

Oh, save us from the sorrows fate,

And raze us if we be too late.

Fitchburg, Mass., Aug. 23.

6. A. M.

THE CAUSE AND THE CURE.

(A Speech delivered in Bacon's Hall, Roxbury, Mass., on Tuesday evening, August 12, by Elias Seargent, Esq.)

Who would not rather than talk at a crisis like this? Why not then? The question is pertinently put. There are two tribunals which must decide on the cause and the cure—other than the examining surgeon. Each has known its own bitterness, and must weigh its own reasons.

Should any ingenuous gentleman challenge me on this point, here is my reply: Through an example, my time comes; and so, to the last extremity, it shall stand me right. My country, in her hour of need, shall not be refused. May God do so to me, and more also, if, while the cause of that country is the cause of Justice, I will not, in her behalf, go forth to battle—spurn the base dead, and win the immortal!

European intermeddlers are continually asking us, Why not consent to an amiable separation? By this they mean, why not give up to the author of this rebellion all the West? Why not allow these gentlemen of the superior race—these chivalrous Normans, as they delight to call themselves (one point of their chivalry being to hunt fugitive wretches)—that we may be free? That they set their feet on the soil of their chosen twenty million of the free States—these commingled Saxons, Celts and Scandinavians?

That we can know little of our past history, or of the laws of man, who believes, first, that there could be any amicable settlement between the North and the South, as independent powers; second, that any settlement could last three months, unless one or the other contending parties had proved its superiority to the other by battle?

With the ten million soldiers of the Mississippi Valley ever consent that a twentieth part of their own number—a few arrogant slaveholders—shall control the outlet of that imperial river, bound by Northern money?—that a New Englander shall be a slave for a bed or fishes before that can be said? Shall we give up Chesapeake Bay, with its head waters in Pennsylvania, and the capital of the Republic on the river that flows into it? Not so! Not so! The flag stands at the entrance of the North, and the ship of state will sail up the Gulf of Mexico, and the Florida coast? Not till Dupont and Foote and Farragut are forgotten.

Fathers, there never can be a settlement except by the sword. We must conquer or be conquered. We are shut up to this necessity. No peace that human ingenuity could devise would be better than a chronic war—a war almost as expensive as that we are now in, and as long and as costly. We are in the right. Only let that great thought fill our hearts and nerve our arms, and by the very laws of heaven we must conquer.

"For right is right, since God is God;

To right would be disorderly;

Father would be wisdom."

No longer need to say, God is generally on the side of the honest and brave. There is truth in that, too; because, if we are in the right, we ought to be in earnest; and, if we are in earnest, we shall put forth our strength, and see to it that our bataillons are the steepest. If the Confederates can do what they are doing in a bad cause, what ought we to do in a steeper one—in the grand old cause of human freedom?

You sometimes hear it said, "We'll fight for the Union, but not for the slaves." But what's the next way of saying that? The Union to be for the negro—then? Away with such sordid calculations! You will not fight for the nigger? If, when time and justice call, you will not fight for the poorest and most forlorn of God's human creatures against the Southern slaveholders, you will not more readily because they are poor and defenseless, than you have yet to learn the first rudiments of Christianity and of true manliness.

Up to the attack of Sumter I was as fearing the most direful disaster. Not that I did not abhor slaves; but because I was willing to give the very devil his due, to the uttermost, farthing, under that Constitution whose protection and whose benefits I was enjoying. Perish it was every one's upshot in my mind, to consider the South as being in the letter or the spirit, of that Constitution. Perhaps I shut my ears too rigidly to the arguments of good and able men who took contrary views of our obligations. Perish it was, that my eye was never off the record of the several slaveholders which others detected and forwarded us of. However this may be, I kept aloof from all suspicion of joining in unlawful aggression. But now our relations are reversed, and the South is in the wrong. Forbearance now? Show it to the barbarian, who in one moment more will have his revolver at your breast!

Certain politicians are telling us to "drop the personal dagger" and attend to our enlisting. They gody of Hamlet with the "personal dagger." Hamlet and all mention of him left out. Who said Crummings, the washer, in reply? "This is it. It can't be done, sir! What! There would be no play at all!" And just so, without the shadow of a doubt, he no existing at all—no tragedy, no civil war.

But it is not merely the negro who would rescuse that of the human race. There is truth in that, too; because I was willing to give the very devil his due, to the uttermost, farthing, under that Constitution whose protection and whose benefits I was enjoying. Perish it was every one's upshot in my mind, to consider the South as being in the letter or the spirit, of that Constitution. Perhaps I shut my ears too rigidly to the arguments of good and able men who took contrary views of our obligations. Perish it was, that my eye was never off the record of the several slaveholders which others detected and forwarded us of. However this may be, I kept aloof from all suspicion of joining in unlawful aggression. But now our relations are reversed, and the South is in the wrong. Forbearance now? Show it to the barbarian, who in one moment more will have his revolver at your breast!

The path of duty is happily in this case the path of victory. An oligarchy of 400,000 slaveholders are now subjecting 25,000,000 of white freemen to the losses, the calamities, the horrors, the agonies, the punitious and agonizing of the world. And for what? For what, in this nineteenth century? (Hear it! O sympathizing England! hear it! Palmerston! and hear it, Russell!) For what? Simplicity in order that slavery may be put down more readily because they are poor and defenseless. This two agents are the true traitors and tyrants of the South.

The path of duty is happily in this case the path of victory. The people do not doubt for a moment, and their brethren in the field—if you would assert from this and coming generations new mountains of debt—will be as ready to the great intelligent and a wary, a craven revenge for a beauty of nature, as you would not thwart the plain intents of Providence—if you would not usurp once more to the cross, then rise in your might and make known the power of the cross and the cross—will you not do it? The Confederates Vice-President, Stephens, with an impudent and brazen countenance, said to the philosophic abolitionist champion. This let me tell you, these men who still strain of abolition fanaticism! There is no such type of the genuine fanatic as our representative slaveholder. Circumscribed as all in his interests, educational one-sided, by short-sighted and narrow-minded men, all of African descent, he is—what he is—knowing that slavery can only persevere itself by extension—he revels in dreams of a grand consolidated slave empire, taking in Mexico and Central America, and firing the Southern heart with the prospect of an ample scope for its unscrupulous

and pent-up ambitions. His state thus being abnormal, and contrary to our intuitions of right, as well as to that of common principle of God's law, which bids us do unto others as we would have done unto us—these persons also grow to be irregular, eccentric, inordinate, aggressive. When this shall have ended, as in all else, in the insatiable extinction of the Southern slaveholders of the South, posterity will look back with wonder at the audacity—the wildest and Oriental fanaticism—of the daring men who have precipitated this war upon the nation.

Slavery thus being the cause, and the only cause of this war, we must have an end of this war, at slaves must strike—strike home. Government sees this now, and slavery trembles at the fact that the day of reckoning is near. The last steamer to leave John Slidell, held a雄心 to the reopening of that African slave trade, is now trying to save the Emperor and French people with the lure of prospective emancipation. The rebels, the rebels will soon seriously make this for England and France. They are to do it in the ages and all of your honor. Congress has passed the bill, and all honor to it. The hair-splitting gentlemen, who have been arguing that the Constitution has no liberator in itself, but only a self-avenger against those who have injured it, are now advocating the reopening of the nation's life—these ingentlemen are now very generally regarded as more nice than wise. 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